ing to the number of enemies he has slain. Hatred, and the urge to give vent to it, is deeply rooted in human nature; otherwise history would not present a continuous series of wars.

Other sources of anti-Semitism can be found in the conceptions that the Jews are enemies of Christ, upstarts, and rivals in trade. To this day, with many Christians, anti-Semitism has its roots, often unconscious, in the religious education received in childhood; the Jews then appeared to them as the crucifiers of Christ, and as the incarnation of evil—a picture which seldom is completely expunged in after-life and which offers a receptive ground for unfavourable feelings towards the Jews. Only comparatively few, highly educated, Christians recognize the part played by the Jews as the people of the Bible and as the ethical forerunners of Christianity. Mohammedans, with all their religious fanaticism, have never shown the same hostility to the Jews as the Christians.

Since the Middle Ages till the nineteenth, and in some cases even to the twentieth, century, the Jews were deprived of political rights and socially relegated to inferior positions. Many non-Jews still remember these conditions and regard it as a disparagement of themselves if the Jews, by means of their wealth and education, rise into the upper classes. This dislike against the Jew as an upstart is

strongest where society is divided into traditional classes and castes, and where the Jews attain wealth and education, not in isolated cases only, but in large numbers, and claim a corresponding place in society.

Frequently economic interests work in the same direction. In the Diaspora the Jews live chiefly by brain-work (which under the capitalist system is better paid than manual labour) and they overcrowd the intellectual professions. Thus in the large towns, which they mainly inhabit, they have grown into dangerous rivals for the non-Jews. Had they turned to agriculture or gone into the factories, no